

THE CATHOLIC MIND

VOL. XXXVII

AUGUST 22, 1939

No. 880

Endeavors for Peace in a Troubled World

Pope Pius XII

|||

May Catholic Workers Join Labor Unions?

Norman McKenna

|||

The Church and the World of Tomorrow

Rev. Aloysius F. Coogan

**\$1.00 a year Issued Semi-Monthly
53 Park Place The America Press**

**5c a copy
New York**

V.

S.

S.*



"There is another explanation for the rapid diffusion of the Communistic ideas now seeping into every nation, . . . a propaganda so truly diabolical that the world has never witnessed its like before. . . . shrewdly adapted to the varying conditions of diverse peoples. Little by little it penetrates into all classes of the people, . . . with the result that few are aware of the poison which increasingly pervades their minds and hearts."

POPE PIUS XI, *Encyclical on Communism*.

YES—YOU GUESSED IT!

The "boys" couldn't let such an opportunity as the World's Fair slip by them. They're up to old tricks again.

READ

The exposures by GENE TUNNEY and JOHN TOOMEY, reprinted from AMERICA in a convenient pocket-size leaflet. Then **DISTRIBUTE** them to your **PARISH, CLUB, ORGANIZATION**

Order Now!

**THE SOVIETS
AT FLUSHING**

PRICES:

100 for \$1.50
500 for \$7.00
1,000 for \$12.00
Single copy, 5c

* A word to the wise!

THE AMERICA PRESS

53 PARK PLACE

NEW YORK, N. Y.

THE CATHOLIC MIND, August 22, 1939. Volume XXXVII, No. 880. Published semi-monthly by The America Press, 53 Park Place, New York. Subscription postpaid, United States, 5 cents a copy; yearly, \$1.00; foreign, \$1.25. Entered as second-class matter, October 22, 1914, at the Post Office at New York, N. Y., under the Act of March 4, 1879. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1913. Trade-mark "Catholic Mind," Reg. U. S. Pat. Off.

THE CATHOLIC MIND

VOL. XXXVII

AUGUST 22, 1939

No. 880

Endeavors for Peace

POPE PIUS XII

Allocution of the Holy Father addressed to the members of the Sacred College of Cardinals on his Name Day, the Feast of Saint Eugenius I, June 2.

THE inscrutable designs of God permit Us today to celebrate for the first time in the Chair of Peter, the sacred memory of Our Holy Patron. So unworthy an heir We seem to be to that supreme magisterium to which Eugene I brought a new glory, by the vigilant zeal of his apostolic activity, as well as by the burning piety and integrity of his life.

In such circumstances, nothing could be more pleasing to Us than to behold united about Us those whom the gracious benevolence of Providence deigned to join with Us as the most intimate counselors and fellow workers in the sacred yet manifold cares of the supreme pastoral ministry. The congratulations, which in the most exalted and pious terms the venerable Dean of the Sacred College, beloved alike by Us as by you, has addressed to Us in your name with that loftiness of thought and phrase of which he holds the secret, are for Us the clear expression of an intimate association, of the sincere devotions of your innermost selves, for which We thank you profoundly.

At the same time We feel especially moved to beseech Our Lord, as did the Apostle of the Gentiles "that your rejoicing may abound in Christ Jesus for me" (Philipp. i, 26). Our hope finds support and strength, first of all, in the grace of the diverse ways of Him who "hath chosen the weak things of the world . . . that he may confound the strong" (I Cor. i, 27). But the day and hour wherein your fraternal confidence and the Will of God, which thereby was made manifest, laid upon Us this office, the dignity and burden of which overwhelms Us, was for Us consolation and pacification in the assurance of having you at Our side and finding in you, in your knowledge, your experience, your profound wisdom garnered and matured at the price of long years of labor, the strongest and most faithful collaboration.

Your good wishes, wishes expressed for the Father of the spiritual family on his Name Day—for which We thank and love you in the charity of Christ—Our heart gives back to the Church, Spouse of the Redeemer and our Mother, and then to the world, to which in its present travail all Our thought and solicitude are directed. At this very moment the world is, in so many places, seething with activities, with the birth and culmination of happenings, whereof not even the most far-sighted human wisdom could say whether the final result of their course will end in construction or in ruin.

The Church is not the child of this world. But she is in the world, she exists in its midst, and from it she receives her children. She has her part in the alternations of joy and of sorrow. And it is in the midst of the world that she suffers, strives, prays. Like in her primal times, she prays with the great Apostle Paul, making "supplications, prayers, and thanksgivings for all men: for kings, and for all that are in high station: that we may lead a quiet and a peaceable life in all piety and chastity. For this is good and acceptable

in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth" (I Tim. ii, 1-4). And what is that if it is not prayer for peace between nations, which since the dawn of Christianity the Church has sent up before that God who would have all men to be saved, and to come to the knowledge of the truth?

But throughout the course of history, facing those things that fall across that course, the forward march of the Church has become more difficult and arduous than in times past. She finds herself engulfed in a world of oppositions and contrary purposes, of conflicting feelings and interests, of immoderate ideas and uncurbed ambitions, of fear and of insolence. She is surrounded by humanity, that seems neither to know how to decide which side to take: whether to admit the decision of the sword or the noble sovereignty of right as the first principle of action and supreme arbiter of their proper destinies; whether to confide in the empire of reason or trust to that of force. Hence the Spouse of Christ encounters obstacles in her efforts to secure for her principles and admonitions, which are dictated by her religious mission and in their development tend to the welfare of each nation as to the whole human community, that welcome which she expects, that readiness in acceptance, without which her word is no more than a voice crying in the wilderness.

But for all that, the bounden duty of Our apostolic ministry cannot permit these external obstacles, whether fear of being misinterpreted or of Our intentions and aims being misunderstood even when their object is good, to hinder Us in the salutary work of pacification, which is proper to the Church.

The Church permits not herself to be turned aside or restrained by any private interests. Unless invited thereunto, she dreams not of busying herself in the territorial disputes of States, nor of allowing herself to be entangled in the complexity of confictions which

easily spring therefrom. For all that, she may not, in these hours when peace suffers the greatest dangers and the most violent of passions enter into discussions, forbear to speak maternally and, should conditions permit, offer maternally her services to stay the imminent irruption of force, with its incalculable material, spiritual and moral consequences.

In this spirit of justice and peace which, as the Father of all, We feel in the depth of Our heart, We considered it to be opportune, after mature deliberation at a time particularly grave in the life of the peoples, at the beginning of last May, to make known to certain statesmen of the great European nations the anxieties that preoccupied Us regarding the situation, and Our fear lest international dissensions should become exasperated, and we should drift into conflict and bloodshed. That step—We can refer to it thankfully—has in the main met with the sympathy of the Governments, and being made public (without which We could have done nothing) called forth the gratitude of the nations. We received assurances of goodwill and a desire to preserve peace as the peoples hoped.

What more could We expect to be satisfied in perceiving that beginning of an uplifting of spirits? Who could want and hope for with more zeal the strengthening of every good point gained? Nor do We pretend to conceal the fact that other information was brought Us regarding the intentions and sentiments of influential statesmen. We are very grateful to them, for in a distinct measure they have raised Our hopes that consideration of noble humanity, the consciousness of the unavoidable responsibility they have incurred before God and before history, as well as a proper idea of the true interests of their peoples, have sufficient force and weight to induce the governments to safeguard both a stable peace and the liberty and honor of the nations, to overcome the material and moral obstacles which prevent a firm and sincere un-

dersta
offers
Bu
the h
(quel
canta
every
destin
in Hi
does
direc
In m
His t
ways
ward
work
desig
throu
is wi
stand
are l
hum
subli
univ
I
bles
to w
the
sade
dren
at th
Holy
brac
heir
and
And
the
reco

derstanding. That itself has opened the way for new offers and appeals on Our part.

But the destiny and welfare of the peoples are in the hands of "the Emperor who reigns in Heaven" (*quello Imperador che lassù regna*. Dante, *Inferno*, *canta I*, 124), of the Father of Light, the source of every perfect good that is in the world. With the destinies and happiness of the peoples He holds also in His hands the hearts of men. And as He wills, so does He incline them, enlarge them, restrain, check or direct their will without changing the nature of them. In man's work everything is weak, as is man himself. His thoughts are timid, his foresight uncertain, his ways unbending, and his steps feeble: he marches towards an end that is forever obscure. But in the handiwork of God all is powerful, like unto Himself. His designs have no uncertainty; His dominion extends throughout the governing of the world. His delight is with the children of men, and nothing may withstand that. In His hands the very obstacles themselves are become the means whereby ends are shaped, and human spirit and free will are directed towards the sublimities of His mercy and justice—twin stars of His universal sway. In Him rests our strongest hope.

In order to implore the divine illumination and blessing on the actions of today as well as the decisions to which they lead, last May We had already called the Catholic world around the altar of Mary, to a crusade of prayer, and placed the white legions of the children in the vanguard. Children, the flowering lilies at the feet of the Most Blessed Virgin, protected by the Holy Angels, called by Jesus to Himself, by Him embraced, blessed, and proffered as a pattern to every heir to the Kingdom of Heaven. Innocence praying and supplicating is a manifestation and an example. And on this occasion We are gladdened in testifying to the gracious joy that is disclosed in Our heart at the recollection of that praiseworthy and pious striving,

that burning fervor, that holy and heartfelt emulation which has sprung forth among the Faithful of the whole world in response to that appeal.

And now, as we enter upon the delectable month of June dedicated to the Sacred Heart of Jesus, We direct Ourselves with increased ardor, with a greater and more insistent hope towards Him who is the King and focal point of all hearts, *Rex et centrum omnium cordium*; the refuge and sustainer of all the agonizing and fearful. May He, to whom is given all power in heaven and on earth, vouchsafe to allay the surge of a troubled and stricken world, and bring to pass among men and nations the breathing of a new spirit. May Our appeals for peace, through Him find echo in the hearts of both rulers and peoples. And in the actions and decisions of those that are responsible may there be those practical realizations, for which the yearnings and prayers of all men of goodwill are breathed forth.

And with that wish on Our lips and in Our heart, as a pledge of the abundance of the Divine graces, in the fulness of Our thankfulness, We accord to you the Apostolic Benediction.

Catholics and Labor Unions

NORMAN MCKENNA

Reprinted from Columbia.

SINCE it is common knowledge now that not only does the Church favor union organization, but that many Catholic sociologists hold that it is a working-man's duty to join a union, there is little point in proving what is generally accepted: Catholics may and should join unions. Unhappily there was a time when, as Pope Pius XI remarks in *Quadragesimo Anno*,

"There were even Catholics who viewed with suspicion the efforts of the laboring class to form unions, as if they reflected the spirit of Socialistic or revolutionary agitators." The time referred to by Pius XI is about the year 1891, when Pope Leo XIII wrote his famous encyclical *Rerum Novarum*.

The question, then, is not whether a Catholic may join a union, but which union, or which type of union he is to join. Here we have to hark back a bit in the history of unionism, to see just why the choice of union was so important to Catholics. With the spread of unionism throughout Europe in the nineteenth century, unions, like all other organizations which invited Catholic membership, raised in the Catholic mind the question whether they were, in reference to faith and morals, good, bad or indifferent. Were they good, that is favorable to the spiritual welfare of the Catholic, then he was free to join them. Were they bad, by reason of Socialist domination, or alliance with Freemasonry, Catholics could not join them. Were they indifferent, that is, in their programs, neither a grave menace nor special boon to faith and morals, Catholics were free to join them under certain conditions.

For the guidance of Catholic workingmen, it therefore became necessary for Catholic authorities in Europe, and sometimes, on appeal, for Rome itself, to pass on the qualifications of workingmen's associations. Unions were thenceforth classified as neutral, Catholic, and Christian.

Neutral unions, according to the classification, are those which open their membership to all workingmen, regardless of race, creed or political affiliation, *e. g.*, the AFL or CIO. They are to be distinguished from Catholic unions, open only to Catholics, such as may be found in Quebec and other French cities of Canada; they are also to be distinguished from Christian unions, such as were found in Germany, open only to Catholics and Protestants who profess the divinity of

Christ. The Christian unions, found chiefly in Germany, raised many questions as to the desirability of dual-unionism, and as to sectarian unionism. In America, a country of mixed religions, neutral unionism has always been the rule, and American neutral unionism is accepted and approved by Catholic sociologists as the only effective type of unionism under American conditions.

The question of the prudence of joining a union which opens its ranks to all, believers and non-believers alike, is then not a new one. Fundamentally the issue is the venerable one of determining to what extent Catholics should cooperate with non-Catholics in pursuance of common temporal objectives, and that question goes back to apostolic times.

To get down to cases, let us take that of a Catholic workingman who contemplates joining an American union. He seeks the recognition and protection of his natural rights. He finds that union membership will entail rubbing shoulders with a variety of non-Catholics ranging from tolerant and peaceable Protestants and Jews to virulent militant atheists. Now, for the sake of example, making the situation as difficult as possible, suppose his union is dominated by Marxists, or appears to be. Seeking Catholic advice in his dilemma, he will find two schools of thought: one, the pessimistic, advising him to stay out of neutral unions, to avoid any risk to faith and morals; the other, optimistic, advising him to retain membership, provided he takes precautions to preserve his faith and morals, and provided also, that he takes steps to combat Marxism in his union, and further the spread of a Christian influence.

The weak point of the pessimists' advice is that withdrawal from union membership will leave the Catholic workingman without the protection afforded by the union; further, such withdrawal leaves the union entirely in the hands of the Marxists. The

optimists' advice, in its hopefulness, and its reliance on the power of Christian influence, seems to be more in keeping with the redemptive mission of Christianity. It is a matter of history that the position of the optimists is upheld by Popes Leo and Pius XI, by Bishop Emmanuel von Ketteler, the German prelate who boldly fought the German Socialists; and also, by those American bishops who have found occasion to speak on the matter.

The first Catholic statement on modern, neutral unionism was made by Bishop von Ketteler, in his book, *Christianity and the Labor Question*, published in 1864. At that time the wide dissemination of the writings of Marx and Lassalle had had two effects in Germany: it had promoted unionism, and had bred a rabid anti-clericalism. In some minds unionism and Socialism became identified. To clarify this confusion, Bishop von Ketteler wrote: "It would be a great folly on our part if we kept aloof from this movement merely because it happens at the present time to be promoted chiefly by men who are hostile to Christianity. The air remains God's air though it be breathed by an atheist, and the bread we eat is no less the nourishment provided by God though kneaded by an unbeliever. It is the same with unionism: it is an idea which rests on the divine order of things, though the men who favor it do not recognize the finger of God in it, and often turn it to a wicked use."

"Unionism," von Ketteler continues, "is not merely legitimate in itself and worthy of our support, but Christianity alone commands the indispensable elements for directing it properly and making it a real and lasting benefit to the working classes."

The scene then shifts to Canada in the year 1884. In September of that year, Cardinal Taschereau, Archbishop of Quebec, condemned the Knights of Labor, which had but recently crossed the border in quest of members. To understand this decision, we must

note that Pope Leo XIII, on April 20, 1884, had issued the encyclical *Humanum Genus*, on Freemasonry. We must further note an alarming spread of Freemasonry in our own country, following the conclusion of the Civil War, when a large number of ex-Federal soldiers joined the Masons to obtain Civil Service positions. Since many jobless Catholic war veterans were among this number, it can be readily understood how the spread of Freemasonry would give good cause for anxiety.

Here we find an interesting parallel between the Canada of 1884 and the Canada of 1937. In the first instance the Knights of Labor, suspected of Masonic attachments, was opposed by Catholics; in the second instance, the CIO, suspected of Communist attachments, was opposed by Catholics. In both instances, there was good cause for suspicion. The Knights, according to Monsignor Bernard O'Reilly, in his book, *The Life of Leo XIII*, "assumed all the outward Masonic symbols of a secret society." For good cause, namely to protect unionists against blacklisting, American labor of that period chose secret organization; the Knights indulged in a good deal of secret mumbo jumbo. In the case of the CIO, the presence of known Left-wingers among its union heads gave credence to Canadian suspicions, suspicions which were only enhanced by the stupid policy of sending Communist union organizers into wholly Catholic communities, notably in the mill towns of New England, peopled largely by French-Canadian Catholics.

Alarmed at the Canadian condemnation, the American Knights appealed to the dean of the American hierarchy, Cardinal Gibbons, to whom they submitted their constitution and by-laws. Cardinal Gibbons thereupon called a conference of the American bishops.

When the meeting began, nearly all the bishops were unfriendly to the organization, Bishop Spalding

of Peoria later revealed in his writing. But after the discussion, during which Cardinal Gibbons pleaded the cause of the Knights, a vote showed all but two of the bishops in favor of the Knights. Cardinal Gibbons then brought the matter to the attention of the Holy See, where the decision approving the Knights was upheld. In Rome, Cardinal Gibbons was assisted in pleading the case by Cardinal Manning of England, another friend of the workingman. It is worthy of note that it was workingmen who attached the title, "friend of the workingman," to Cardinal Gibbons and Cardinal Manning, and who later acclaimed Pope Leo XIII as "the workingman's Pope."

Cardinal Taschereau, on word from Rome, then lifted the ban on the Canadian Knights, on April 5, 1885. Here we may leave the Knights and continue with the next Catholic statement on unionism, which appears in *Rerum Novarum*, published in 1891:

... there is a good deal of evidence which goes to prove that many of these societies (unions) are in the hands of invisible leaders, and are managed on principles far from compatible with Christianity and public well being; and that they do their best to get into their hands the whole field of labor and to force workmen either to join them or to starve. Under these circumstances the Christian workmen must do one of two things: either join associations in which their religion will not be exposed to peril or form associations among themselves—unite their forces and courageously shake off the yoke of an unjust and intolerable oppression. No one who does not wish to expose man's chief good to the extreme danger will hesitate to say that the second alternative must by all means be adopted.

... those workmen who have either given up their faith altogether or whose lives are at variance with its precepts ... cannot but perceive that their grasping employers too often treat them with the greatest inhumanity, and hardly care for them beyond the profit their labor brings; and if they belong to an Association it is probably one in which there exists, in place of charity and love, that internal strife which always accompanies unresigned and irreligious poverty. Broken in spirit and worn down in body, how many of them would gladly free themselves from this galling slavery! But human respect, or the dread of starvation, makes them afraid to take the step. To

such as these, Catholic Associations are of incalculable service, helping them out of their difficulties, inviting them to companionship, and receiving the penitent to a shelter in which they may securely trust.

It would appear from the above quotation that Leo XIII preferred Catholic unions to membership of Catholics in neutral unions, for the reasons which he cites. His solution was very apparently intended to meet the problems of the period in which the Encyclical was written. The advice of his successors, which seems more favorable to neutral unionism, was evidently shaped by differing conditions.

When the question was again raised in Germany, we find Pope Pius X, writing in the Encyclical *Singulari Quadam* (1912): "The bishops have the right to give their approval to the membership of Catholic workers in such trade unions." (The unions referred to were Christian unions in Germany.) The favorable meaning of the word *approval* is emphasized by Father von Nell Bruening in his *Reorganization of Social Economy*.

Pius X adds: "This, however, We grant on condition that suitable precautions be taken to obviate those dangers which, as We have said, are to be found in such organizations.

"The chief of these precautions are as follows: First of all, care must be taken that the Catholic workers who are members of these trade unions be enrolled also in those Catholic societies for workingmen called Workingmen's Associations. Should this entail some sacrifice for them, We take it for certain that, eager as they are for the preservation of their faith, they will make it."

Turning to the question of unionism in *Quadragesimo Anno* (1931), Pope Pius XI remarks that conditions in certain countries made it impossible to form Catholic unions: "... the laws of the country, peculiar economic conditions, the lamentable dissension of

minds and hearts so prevalent in modern society, the necessity of uniting forces to combat the growing ranks of revolutionaries." Under such circumstances, Pius XI explains, Catholics "seem to have had no choice but to enroll themselves in neutral unions."

In another passage of the same Encyclical, Pope Pius XI sets down the conditions of Catholic membership in neutral unions: "These (neutral unions), however, should always respect justice and equity, and leave to their Catholic members full freedom to follow the dictates of their conscience and to obey the precepts of the Church. It belongs to the bishops to permit Catholic workingmen to join these unions, where they judge that circumstances render it necessary and there appears no danger for religion, observing, however, the rules and precautions recommended by Our Predecessor of saintly memory, Pius X. (*Singulari Quadam.*)

"Among these precautions the first and most important is that side by side with these trade unions, there *must always be associations which aim at giving their members a thorough religious and moral training*, that these in turn may impart to the labor unions to which they belong the upright spirit which should direct their entire conduct. Thus will these unions exert a beneficent influence far beyond the ranks of their own members." (*Italics ours.*)

From the various statements quoted, certain obvious conclusions may be summed up: (1) Catholics are free to join neutral unions like the CIO or AFL; (2) Catholics who do join neutral unions are obliged to join a Catholic Workingmen's Association; (3) Catholic unionists should zealously strive to exert a Christian influence in their unions; (4) Any authoritative Catholic statement as to the prudence of Catholics joining any particular union is properly made by the bishops.

The last conclusion, flowing from the statements

cited, is of timely importance because of the many unofficial anathemas which have been hurled at particular unions by some Catholic critics. One can readily see a number of practical difficulties standing in the way of episcopal pronouncements on the merits of particular unions. For example, the Marxist domination of New York locals of certain large unions, like the painters, furriers, and teachers, is not a general condition throughout the country, and therefore a general counsel against membership in these unions would hardly be fair to the locals free of Marxist domination. Moreover, if all Ordinaries were called upon to pass on the merits of every union and every local in their sees, they would have to look into not only Marxist control, but criminal control by racketeering officials, and a number of other union abuses. So many difficulties present themselves that the practical solution lies in the formation of Catholic Workingmen's Associations under the guidance and patronage of the bishops, with the understanding that these associations will carefully attend to the spiritual welfare of all Catholics in whatsoever union they may be. Now, as a matter of fact, such Associations are already existing, and active, in the Association of Catholic Trade Unions, which has chapters in New York, Boston, Detroit, Chicago, Pittsburgh, and other large cities. This Association was founded to carry out the specific directions of the Encyclicals.

Since this article set out to throw light on the question of Catholic membership in neutral unions, there is little space here to describe the work of the Association of Catholic Trade Unionists. Its membership includes unionists affiliated with the AFL, the CIO, and bona fide independent unions, and covers the whole range of organized labor, from highly skilled white collar professionals to manual workers. Its activities include a Catholic Labor Defense, to supply free legal aid to the workingman in the toils of the law, or seek-

ing legal counsel; schools for workingmen, providing instruction in ethics, labor relations, labor organization and labor history; a bi-weekly labor newspaper, *The Labor Leader*, the only such paper published in this country under Catholic direction. While the Association does its best to solve the temporal problems of the Catholic unionist, its prime purpose is to prepare Catholic unionists to carry on the social apostolate, in response to the words of our late revered pontiff: "The apostles of the workingmen must themselves be workingmen."

The World of Tomorrow and the Church

REV. ALOYSIUS F. COOGAN

Extracts from an address delivered over the Church of the Air radio program, June 11, 1939.

THE only sure way to gauge the future is to plan well the present. A good preparation today is the best guarantee of a work to be well done tomorrow. Hence the world of tomorrow depends entirely on what kind of a world we are building today.

Jesus Christ is the same today, yesterday and forever. His Church, like any healthy organism, meets the needs of the present; it has thrown off and survived the poisonous errors of the past; and it gives assurance of living in the future because God has promised it so: "I am with you all days even to the consummation of the world." The Catholic Church knows something of the world of yesterday because she has cherished, cultivated and preserved all that is best in civilization. She has the authority to speak of the world of tomorrow, for she has the God-given assurance that she will survive and that "the gates of

hell shall not prevail against her." She has a plan for the present—the eternal plan of Christ. Having survived the dangers of the past which threatened her very life and having divine assurance of future survival, she is not so much like a man seated in a grandstand and watching the parade of civilization go by, but she is rather like one in a plane high above the earth watching the past, the present and the future.

The Church offers no new plan for the world of tomorrow, save the old plan of the Gospel and the teachings of Jesus Christ, which because they have been discarded by many are now new in the sense that they have not been tried. The Church will meet the needs of each succeeding year not with a new doctrine but with Christ's eternal and immutable truths which never grow old nor become out of date for it is not possible for the eternal truth of God to change with the passing of time.

There is a doctrine of the Church which we honor in the Office and Mass of Corpus Christi. It is the doctrine of the Church of yesterday, of today and the future. It is already 2,000 years old. This doctrine is the very life and essence of the Church as it is the focal point and central doctrine of all the teachings of Christ. The world of yesterday heard it preached from the housetops, the world of today cherishes its teaching, and the world of tomorrow will rise or fall accordingly as it gives credence or denial to its teaching. We speak of the doctrine of the Holy Eucharist or the teaching of the Catholic Church that Jesus Christ really, truly and substantially resides with men in the Sacrament of the Holy Eucharist upon our altars. Let us look to the Scriptures and seek out the promise Christ made in this regard and His fulfilment of that promise.

In Saint Matthew's gospel, Chapter XXVI, we read: "And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to His Disci-

ples, and said: take ye, and eat. This is My Body. And taking the chalice, He gave thanks, and gave to them, saying: drink ye all of this. For this is My Blood of the New Testament, which shall be shed for many unto the remission of sins." No words in Holy Scripture are simpler or clearer than these, and no words in Scripture reveal a deeper mystery. They signify that Jesus Christ, God and man, is really, truly, substantially present under the appearances of bread and wine in the Sacrament of the Holy Eucharist. They signify that in the frail white Host enshrined in the monstrance, exposed upon our altar, Jesus is as truly present as when in Galilee He walked this earth and mingled with men and worked miracles in their midst. These words of Christ: "This is My Body; this is My Blood," embody in briefest form the teaching of the Catholic Church in regard to the Holy Eucharist.

That which Christ had promised at Capharnaum He in due time fulfilled. It was on the evening preceding His death. At this solemn moment He had gathered His disciples around Him and according to Holy Scripture: "And taking bread, He gave thanks, and broke: and gave to them, saying: This is My Body, which is given for you. Do this for a commemoration of me. In like manner the chalice also, after He had supped, saying: This is the chalice, the new testament in My Blood, which shall be shed for you."

Thus with words as simple as God's creative act: "Let there be light," Christ by His omnipotent will changed bread and wine into His own body and blood, and by so doing wrought His supreme miracle, and in conferring this power on His priests inaugurated a new epoch among men.

Must we take these words on their face value or are we free to discount them? We must accept them as true. For Christ is God! He meant what He said,

and said what He meant, and was so understood by His Apostles.

This doctrine of the Real Presence of Christ which we celebrate is the doctrine of Saint Paul who said: "The chalice of benediction which we bless is it not the communion of the Blood of Christ and the bread which we break is it not the partaking of the Body of the Lord."

This doctrine of the Real Presence of Christ in the Eucharist has been preached by an unbroken succession of 262 scholarly and saintly Popes down to Pius XII, now gloriously reigning. It is the same doctrine professed by the first Fathers of the Church and following them by the great Doctors and Theologians of history. It is the same doctrine hallowed by the blood of martyrs and borne witness to by a host of saintly companions and holy virgins. It is the doctrine cherished by Saint Augustine, Saint Gregory, Saint Dominic, Saint Francis, Saint Thomas Aquinas, and Saint Gabriel. It is the doctrine of the Universal Church, one, holy, Catholic and Apostolic, the doctrine of commoners, nobles, princes, kings, emperors, priests, bishops and religious. It is the doctrine of Jesus Christ, the same today, tomorrow, and forever!

The Church is not blind to the fact that the Holy Eucharist is shrouded in mystery, that it is, in truth, the greatest of miracles. She never forgets, however, that Christ is the Son of God, that He changed water into wine and multiplied the loaves and fishes and that if He so willed He can give men His flesh to eat. The Church today hopefully looks to the future because she has carried the tradition of the past. She believes today as in the first days of her birth that Christ really, truly, substantially abides in the Eucharist and that He, the Good Shepherd, could not have betrayed countless millions of mortals into error. "Heaven and earth," He said, "shall pass away, but My word shall not pass away."

Today as of yesterday at Capharnaum Christ looks to hearts and says: "Will you also go away?" We have but one answer. Like Peter of old we say, "Lord, to whom shall we go? Thou hast the words of eternal life."

Take not away, therefore, the Eucharist, from the altar. For if we do, we have not a Church but a meeting house. Take not away the Eucharist from a soul. For if we do, we make such a one less a tabernacle of God and more like unto a corpse devoid of its true, spiritual life. Take not away religion and the Eucharist from the world of today. For if we do we have divorced our tabernacles of God, our souls of the Eucharist and the world of its spirit. The world of tomorrow looks to the world of today to build the things of the spirit which are the things of God.

Take away the tabernacle and you have left only a pulpit where private interpretation and human reason rule! For when man divorced the tabernacle of its heavenly guest, it was not long until man refused to let God have a place in his heart and set himself up as the voice of authority. Man's word, then, took the place of God's divinely interpreted word. The pulpit was substituted for the altar. Man usurped the place of God. And just so many religions came into being as there were men to occupy pulpits. A denial of the Real Presence led to disunion, dissension, and confusion.

From time to time the Church holds Eucharistic Congresses in order to bring home to our minds the doctrine of the Real Presence of Christ in the Eucharist. The lesson of the Eucharistic Congress is a simple one. It teaches us that in the Eucharist is our unity. In the Mass resides the unity of all Christians, and in whatsoever measure the Eucharist is denied and the Mass forsaken in that measure we lose our identity with Christ and our membership one with another. For Christ is the Head of the Church and we

and said what He meant, and was so understood by His Apostles.

This doctrine of the Real Presence of Christ which we celebrate is the doctrine of Saint Paul who said: "The chalice of benediction which we bless is it not the communion of the Blood of Christ and the bread which we break is it not the partaking of the Body of the Lord."

This doctrine of the Real Presence of Christ in the Eucharist has been preached by an unbroken succession of 262 scholarly and saintly Popes down to Pius XII, now gloriously reigning. It is the same doctrine professed by the first Fathers of the Church and following them by the great Doctors and Theologians of history. It is the same doctrine hallowed by the blood of martyrs and borne witness to by a host of saintly companions and holy virgins. It is the doctrine cherished by Saint Augustine, Saint Gregory, Saint Dominic, Saint Francis, Saint Thomas Aquinas, and Saint Gabriel. It is the doctrine of the Universal Church, one, holy, Catholic and Apostolic, the doctrine of commoners, nobles, princes, kings, emperors, priests, bishops and religious. It is the doctrine of Jesus Christ, the same today, tomorrow, and forever!

The Church is not blind to the fact that the Holy Eucharist is shrouded in mystery, that it is, in truth, the greatest of miracles. She never forgets, however, that Christ is the Son of God, that He changed water into wine and multiplied the loaves and fishes and that if He so willed He can give men His flesh to eat. The Church today hopefully looks to the future because she has carried the tradition of the past. She believes today as in the first days of her birth that Christ really, truly, substantially abides in the Eucharist and that He, the Good Shepherd, could not have betrayed countless millions of mortals into error. "Heaven and earth," He said, "shall pass away, but My word shall not pass away."

Today as of yesterday at Capharnaum Christ looks to hearts and says: "Will you also go away?" We have but one answer. Like Peter of old we say, "Lord, to whom shall we go? Thou hast the words of eternal life."

Take not away, therefore, the Eucharist, from the altar. For if we do, we have not a Church but a meeting house. Take not away the Eucharist from a soul. For if we do, we make such a one less a tabernacle of God and more like unto a corpse devoid of its true, spiritual life. Take not away religion and the Eucharist from the world of today. For if we do we have divorced our tabernacles of God, our souls of the Eucharist and the world of its spirit. The world of tomorrow looks to the world of today to build the things of the spirit which are the things of God.

Take away the tabernacle and you have left only a pulpit where private interpretation and human reason rule! For when man divorced the tabernacle of its heavenly guest, it was not long until man refused to let God have a place in his heart and set himself up as the voice of authority. Man's word, then, took the place of God's divinely interpreted word. The pulpit was substituted for the altar. Man usurped the place of God. And just so many religions came into being as there were men to occupy pulpits. A denial of the Real Presence led to disunion, dissension, and confusion.

From time to time the Church holds Eucharistic Congresses in order to bring home to our minds the doctrine of the Real Presence of Christ in the Eucharist. The lesson of the Eucharistic Congress is a simple one. It teaches us that in the Eucharist is our unity. In the Mass resides the unity of all Christians, and in whatsoever measure the Eucharist is denied and the Mass forsaken in that measure we lose our identity with Christ and our membership one with another. For Christ is the Head of the Church and we

are members one of another in Christ Jesus, Our Lord. Hence the chief lesson to be learned from a Eucharistic Congress is that belief in the Eucharist unites all Christians just as unbelief divides them.

The Eucharist is the bond of charity. Remove the Eucharist and charity grows weak from lack of nourishment. The Eucharist is heavenly Manna, it is angelic bread, it is Christ's own Body and Blood, it is God sustaining our very souls. Remove the heavenly Manna and men seek to feed themselves on earthly desire. Remove the bread of angels and men deny they have a soul to nourish. Take away Christ's Body and Blood and the seat of faith is so weakened as to throw doubt that Christ ever really meant all that He said. Remove God's sustaining power and there arises human dictatorial powers that take away our liberty and our freedom and render us slaves to the almighty power of force. For if the world wishes to run away from God and Eucharistic charity, indeed God may give it up to a reprobate sense and to the powers of materialism that crush its very soul! But there is still hope—Christ is still with us in His Eucharistic Presence today—the best assurance we have for the World of Tomorrow.

IF You Liked "IN TOWNS AND LITTLE TOWNS" by Leonard Feeney!

*Then you have a similar treat in store for you
in Alfred Barrett's MINT BY NIGHT.*

MINT BY NIGHT

By ALFRED BARRETT, S.J.

**This book of poems has been acclaimed by
readers and critics alike. Their praise
is well summed up in the words of SPIRIT:**

"This book establishes Father Barrett as one
of the most gifted Catholic poets in America.
Gloriously true to the evangelical and tradi-
tional spirit of the Church, these poems have
a freshness of accent and a mystical fragrance
peculiarly their own. . . . There are at least
four poems in this collection that no Catholic
anthology worthy of the name will hereafter
find it easy to omit."

**CLOTH BOUND
IN MINT GREEN**

\$1.00

Order from your bookdealer or direct

THE AMERICA PRESS

53 PARK PLACE

NEW YORK, N. Y.

THOUGHT

A Quarterly of The Sciences and Letters

A
SCHOLARLY
PUBLICATION
FOR
SCHOLARS

!

Each Issue:

176 pages

*7 articles
of 15 pages*

*35 books
reviewed*

THE SEPTEMBER ISSUE

DANTE AS A MEDIEVAL
HUMANIST

G. G. Welsh

HUMANISM AND
EDUCATION

R. G. North

THE IDEA OF KINGSHIP IN
THE VISION OF PIERS
FLOWMAN

J. T. Durkin

THE BIRTH OF AN AGE

Edward Quinn

THE AMERICAN AND THE
FRENCH REVOLUTIONS

M. F. X. Millar

THE ORTHODOX CHURCH IN
THE LAST TWENTY YEARS

Prince Nicholas Massalsky

EDITORIALS

BOOK REVIEWS

LITERATURE

THE ARTS

SCIENCE

PHILOSOPHY

EDUCATION

POLITICAL
SCIENCE

HISTORY

THEOLOGY

*Issued
Quarterly*

Yearly \$5.00

*Single copy
\$1.25*

THE AMERICA PRESS

53 PARK PLACE

NEW YORK, N. Y.